Bodhisattas

Those who dare to refuse all false social norms for the sake of the welfare of the next generation

The story of those who are supposed to help solving all the social and environmental crises by making humans return to commonsense and morality and help establishing peace on this planet

Wirun Punpocha

CONTAINS SOME EROTIC MATERIALS
Bodhisattas

Those who dare to refuse all false social norms for the sake of the welfare of the next generation
“I would rather be against all the people’s faiths and beliefs in this world than be against my own consciousness of what I believe are right or just.”

Anonymous
“If I consciously worship, or accepting wealth and fame, or surrender myself to the intimidation from the king of Māra or any person (whether human or divine) who wants to rule over all the people’s spirits, then my whole life is worthless; I am betraying the value of the noble existence of myself as a human being, not worthy to be born a human at all.”

Anonymous
“The transcendental wisdom of all Bodhisattas is ‘solid Commonsense’.”

What I believe after reading many Jataka stories
“The persons that all Bodhisattas always respect the most when they are born humans and animals are not God, kings (political rulers) or heads of the herds but their own mothers.”

What I believe after reading many Jataka stories
“If anybody use intimidation or subtly make the people worship him/her more than the people’s own parents, then it should be recognized at once that that person has the king of Māra’s behavior.”

Me think
“The transcendental knowledge of a Bodhisattva is to see by him (her)self that all conditions cannot stay the same since each condition is caused by numerous factors which is impossible to control all of them, they are ever changing, usually turning into the state that we don’t like and in the whole picture it is inevitable for everything to degenerate. There is no better thing to do than trying to detach from everything so that we will not commit evil deeds to try to keep it persist or be upset too much when the conditions we like finally change.”

A Buddhist way of thinking
“Only those who have changed themselves may help change this world.

Only those who have subdued themselves may help other people to subdue themselves.

Only those who have won themselves are worthy to be called the winners in this world.

Only those who have conquered themselves are worthy to be called the conquerors in this world.

Those who have won themselves by their own initiative and also help others people to win themselves by their own initiative are called ‘the summa Buddhas’.

Those who are trying to do such thing above are called ‘the Bodhisattas’.

Buddhism
“Having a liberated mind in the present moment (from lust, fear, anger, love, hate, pride, shame, faith, hope, happiness, blissfulness, satisfaction, any kind of worries or concernment, attachment, and ego (attachment to the existence of one’s own unique self-awareness)) is to attain the highest happiness, the state of free from any doubt and speculation (about the future), the state of Nibbana, the state of the spiritual salvation, the state of full enlightenment.

Anonymous

“The problem that we should think is how to reach our spiritual liberation now, not how we can make a living if we have attained our spiritual liberation.”

Anonymous
“May I never be concerned with power. May power never concern me.

May I never be concerned with fame and honor. May fame and honor never concern me.

May I never be concerned with luxury life. May luxury life never concern me.

May I never be concerned with winning other people. May winning other people never concern me.

May I never be concerned with taking advantage of other people. May taking advantage of other people never concern me.

May I always use each day thriftily to liberate my own spirit along with some other spirits. May each day pass by with me get closer to this goal. May today be the day that I reach this goal!”

Anonymous
“Those who have not won themselves yet have to find happiness by winning other people so they cannot get away from hatred and revenge.

Those who have won themselves already find it is a tragedy to make someone be a loser but will enjoy when they can make all the people be winners.”

Anonymous
“Concerning our spiritual liberation, I could not think of any other moment that should be better than this very present moment!”

Anonymous
PREFACE

Lately there have been many people showing interest in knowing some things concerning ‘Bodhisattvas’ or the ‘going-to-be-Buddha people’. This word is Sanskrit used in Hindu and Mahayana Buddhism literatures. The Pali language, used in Theravada Buddhism, uses the word ‘Bodhisatta’ (singular, plural -satto) which has the meaning as the one (creature) who has spiritual knowledge (of liberation). Most of the available knowledge in the internet about Bodhisattas is from Mahayana school Buddhism which, I think, seem to be a little bit too swayed-off-course from the essence of the main teaching of the Buddha (i.e. quenching of all desires or detachment from all things) and a little bit too ideal to be useful for solving many immediate social and the natural environment crises which we are now facing. So I intend to write this book firstly to explain some distinct different beliefs about the Bodhisattas in the Theravada Buddhism literatures which are less widely known to the public than those in Mahayana school and, secondly, to try to adapt the idea of the Bodhisattas to participate in solving the facing social and environmental crises.
As usual if the reader obtains some benefit from reading this book, I would like to give the credit to my late parents (Mrs. Amnuay and Mr. Thawin Punpocha) who have given me the knowledge of unconditional love and sacrifice for the sake of the ones we love. I also thank my brothers and sister for giving continual close supports since my first book, my nephews and niece (Taeng-hom) for the spiritual support. I also would like to give the merit (if there is some however little) to all my mothers and fathers in my previous lives who are suffering in the world of the hungry ghosts.

Thanks to all the websites in the internet where I obtain knowledge and pictures used in writing this book, all my teachers who have taught me how to read and write Thai and English, and the website www.webs.com for harboring my website for free for a long time. May all the people realize soon that we need every one on this earth to corporate to help solve all the problems together as the only way to really solve all the occurring crises on this planet.

Please receive my bow.

Wirun Punpocha

April 19, 2014

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"I am the noblest of this world.  
I am the eldest of this world.  
This is my last birth;  
I will never be born again."

It is stated that when prince Sidhartha was born by his mother, his feet came first. Then he walked 7 steps and said the above sentences. Many Buddhists believe that the 7 steps means the 7 counties that the baby would be preaching when he became the summa Buddha. But I think it means the 7 steps of life that the baby would experience which are 1) begin to attach to life and receive uncondition-love from the parents, 2) learn how to earn a living, 3) have a family, 4) self realize the unaviodable bad part of life, 5) make the effort to liberate from life, 6) enlightenment - sucessful in liberating his spirit from attaching to life, and 7) help those who also want to liberate themselves from life. Moreover, I think that any one who is at level 5 can be called a Bodhisatta.  
(Thanks So Dhammapakdi & sons for the beautiful picture)
Lu-ang Paw Tian Jittasupo (1911 – 1988)

He was the monk that the writer has the most confidence that was enlightened and taught right to the heart of Buddhism. He always stressed on having full awareness of our body’s movement or position or our thinking in the present moment and nothing else.

“The true highest spiritual achievement appears to be so little praise-worthy toward commoners that it is usually not appreciated by the majority of people who are spiritually blind.”

Anonymous
If there is any Bodhisatta born to save this world nowadays, he/she should be the one who is very concerned about protecting the environment and the social justice.

Me think!
According to the Bible, if the snake has not lured Eve and Adam has not eaten the apple, this world might look like this right now – the world full of play time and happiness but with no consciousness of what is right or wrong. Does the reader want to live in this kind of world (utopia)?
The future of humankind – high technology and comfort ability,

But with insect-like spirit with no freedom from social control.

Does the reader want to live in the world like this?
“Herbal weeds stealthily take most of the water, fertilize and care that farmers give to the crop, making themselves outgrow the crop.

Spiritual weeds stealthily take most of the people’s attention and respect from their parents or their religious saviors making themselves be the most powerful, respectful and wealthiest persons in the society.

Herbal weeds hinder the growth of the crop and finally destroy it.

Spiritual weeds hinder humans’ development to enlightenment, undermine humans’ spirituality and finally destroy all humanity.

Who are spiritual weeds?

They are kings or queens or dictators or false religious leaders who want to rule over the society and all the people’s spirits.
I agree with Jung, but may I add that the darkness means the evilness of the society in which we live and of ourselves!
I really agree with His Holiness!

(from the internet)

"Dharma... The potential for awakening and perfection is present in every human being and is a matter of personal effort to realize that potential. Each individual is a master of his or her own destiny, highlighting the ability that each person holds to achieve enlightenment."

- His Holiness

The Dalai Lama
**CHAPTER 1 Can a Bodhisatta be a female?**

“Wisdom which is considered a male trait is the ability to differentiate who is worthy to help who we should not waste time with.

Compassion which is considered a female trait is the kindness to help those even though we know that they are unworthy to help.

To save the society from the imminent destruction we need both traits.

So comes the need of female Bodhisattas.”

Anonymous

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Figure 1. (Japanese) Kuan Im, the popular Mahayana female Bodhisatta

There is no place in the Theravada Pali canon that (the Buddha) says that a Bodhisatta cannot be a female. The most concerned about women’s status sutra (saying of the Buddha) only states that women cannot achieve only these 4 status which are: 1) summa Buddhas [so it implies that women
still may even be pajjeka (lonely) Buddhas), 2) turning-wheel monarchs*, 3) kings of Māra [heads of some angels in Paranimitawasawati heaven (highest level of the sensual-pleasure-bound heavens) who like to have boss – do not appreciate the state of being spiritually free], and 4) Sakkas [heads of tāvatimsa heaven {where the angels have body’s appearance, costumes and sexual activity like those of humans’ but with much finer (divine) quality}]

[*Turning-wheel monarchs are rare to occur into the world (system of earths), unlike Kings of Māra and Sakkas who usually exist. Even though they are much less powerful than the king of Māra they are more benevolent to humankind than the king of Māra and Sakkas, so I would like to place them before the kings of Māra and Sakkas. It is said in Theravada canon that most kappas are lack of any Buddhas or turning-wheel monarchs which are called ‘worthless kappas’. Another thing which I would like to add here is that some texts include the heads of Brahmas (passionless divine beings) as the 5th status which women cannot obtain, while many Buddhist scholars have already regarded all Brahmas as having male gender, so there is no need to add this as the 5th status that women cannot obtain.

Anyway, I think, almost all Theravada Buddhists strongly believe that only males can be Bodhisattas. This is due to the fact that they strongly believe in 2 Athakhāthās (Explanation of the meaning). The first one says that to be the qualified candidate for a sure-to-be-a-summa-Buddha Bodhisatta, one has to possess these 8 qualities which are: 1) be born a human, 2) completion of the gender, 3) be an (homeless) ascetic, 4) attain the maximum level of mind manipulation attainable by non-enlightened ascetics, 5) has the capacity to obtain arahantship in that life, 6) meet a summa
Buddha face to face, 7) make a great self-sacrifice in front of that summa Buddha, and 8) be voluntarily pleasing to make such a sacrifice and get the prediction from that summa Buddha.

Almost all Theravada Buddhists interpret the above 2nd quality, ‘completion of gender’, as ‘being a man’. Although this interpretation goes along very well with the legendary past-life bibliography of the Gautama Buddha and some of the known summa Buddhas, it is not justly valid concerning the customary use of the language. To be fair (just) linguistically the 2nd quality should be able to be interpreted as being a (complete) man or a (complete) woman.

The other Athakhāthā states that once one is a sure-to-be-a-summa-Buddha Bodhisatta, that person cannot fall into any one of the following 18 states which are: 1) born blind, 2) born deaf, 3) not able to speak (due to being born deaf), 4) being a mad person, 5) born a barbarian (in an uncivilized human society), 6) born with defective limbs or body, 7) born a slave (human), 8) have embedded fatal false viewpoints [i.e. existence is happiness, there is an eternal unchanging self within each soul, there is some supra mundane specialty within each of us (our souls), there is no karma, there is no boon or sin, there is no heaven or hell, there is some eternal happiness state, the extinguishment of our unique self awareness is definitely impossible* - there is no escape from this samsara (*although it is improvable and not logical we should not form the viewpoint that it does definitely not exist or it definitely exists), etc.], 9) Reversal of the gender, 10) commit 5 unforgivable sins [i.e. matricide, patricide, physically hurt a Buddha, kill an arahant, make a schism in Sangha (monks’ community)], 11) being a leper, 12) if being born an animal, the smallest is a weaver (not a mosquito or a cockroach), the biggest is an elephant (not a whale or a dinosaur), 13) if being born a
hungry ghost or a phantom will not be the worst type, i.e. not be the type that feel very hungry all the
time or has flames emitted from the mouth or has the very frightening monstrous ugly body, 14) if
being born a hell creature will not be in the worst type of hells, i.e. Aveji (the highest-temperature hell
situates at the core of the earth) or Lokanta (the lowest-temperature hell situates in the outer space
between the stars), 15) if born in a sensual-pleasure-bound heaven will not be one who sides with the
King of Mara, 16) if born as a have-body Brahma will not be born in the 5 abodes (Sutthavas) for
those who has enlightened as Anagami or will not be born as a temporarily-having-no-consciousness
Brahma (or may be considered as temporarily extinguished -the life span is 500 kappas), 17) born as a
non-body Brahma [pure(only) consciousness being], and 18) born in other galaxy.

The 9th condition above, ‘Reversal of the gender’, is usually interpreted ad hoc as ‘being a female’
with the given explanation that a sure-to-be-a-summa-Buddha Bodhisatta has to be a man from the
beginning (when the first time getting the prediction from a summa Buddha) so he has to have male
gender in every life until attaining the summa Buddha hood to be able to be called that his gender is
not reversible. There are at least 2 arguments against this assumption. The first argument is that a
sure-to-be-a-summa-Buddha Bodhisatta may not have to be a man from the beginning as we have
already discussed. The second argument is that the phrase ‘reversal of the gender’ may actually mean
literally that the gender of that person changes within one life. There is an example of a person like
that in the story of Soraiya Thera in Dhammapada and more in Vinaya Pitika [some humans are not
qualified to be ordained to be monks since their gender keeps changing (i.e. new moon are male, old
moon are female, etc.).] Some might argue further that all the stories of the previous lives of the
Gautama Buddha in Jataka stories show that he had been born only males. That is convincing at the first glance but the total number of the Jataka stories are only a little bit more than 500, incomparable to the number of lives of a person born even in one kappa, so they (the Jataka stories) cannot be used as the evidence that a Bodhisatta cannot be a female.

In summary, I do not assert that a Bodhisatta can be a female, only want to show that, actually, Hinayana Pali canon does not refute that a Bodhisatta can be a female. So it is unreasonable for a Hinayana Buddhist to explicitly show strong disagreement to the cult of worshipping female Bodhisattas, i.e. Guan Im, etc. of Mahayana Buddhists or think that it is totally nonsense.
CHAPTER 2 The source of wisdom of all Bodhisattas – Do not tolerate false logics!

“Those who do not tolerate false logics also do not tolerate injustice.”

The first thing that evil people (rulers) will do to make the rest of the people in the society do silly things for them (the rulers) is to introduce false logics to be accepted by the people in that society.”

Anonymous

Figure 2. A Gandhāra style sculpture of a Bodhisatta who is a caravan leader, Afghanistan

The first story in Jataka stories is named ‘the Fail-safe way of doing things’ which has the following detail:
Once upon a time there were 2 cargo caravans with about 500 carts each in a town. One day both of the caravan leaders wanted to go to an unfamiliar town but they could not go at the same time since their cattle would not find enough grass to graze along the way so they made an agreement. One caravan would go first then some time later it would be followed by the other caravan. The leader of the caravan that would go first thought “My cattle will have abundant grass to graze. My goods will be sold with better prizes.” The leader of the other caravan thought “I will let the time lapse for 2 weeks so that my cattle will feed on the newly-sprouted grass.”

When the first caravan arrived at some unfamiliar route, they met a small caravan consisted of about a dozen of people whose clothes were all soaked with water and their carts stained with wet mud. Some of them wore garlands made of water lily flowers. So the leader of the cargo caravan asked those people:

1st caravan leader: Where are you from? Why all of you are soaked with water?

Strange people: We just come from the place ahead of your caravan. There was a heavy rain and the river and the ponds ahead are full of water. You don’t need to carry any water jar with you. There is plenty of water just ahead!

The caravan leader, after hearing this, ordered all his water jars to be smashed, throwing away all the carried water. Anyway when the caravan proceeded further till night fall, he could not find any river or pond. All the cattle and the caravan people felt very thirsty and exhausted. The caravan stopped and everybody felt asleep…..

Two weeks later the second caravan arrived at the same place and met the same people who informed the 2nd caravan leader the same as they had informed the 1st caravan leader. But the 2nd
caravan leader acted differently from the first one. He summoned all his people to gather together and asked:

The 2nd caravan leader: Is there any one of you have ever heard that there is a river and ponds ahead of here?

The caravan people : No one has ever heard such thing, sir!

The 2nd caravan leader: Does anybody know how far away the rainy wind can blow?

The caravan people : About 3 yojanas (1 yojana is about 7-10 miles), sir!

The 2nd caravan leader: Has any one of you sensed the rainy wind?

The caravan people : No one has, sir!

The 2nd caravan leader: Does anybody know how far away a rainy cloud can be seen?

The caravan people : About 3 yojanas, sir!

The 2nd caravan leader: Has any one of you seen a rainy cloud?

The caravan people : None of us has, sir!

The 2nd caravan leader: Does anybody know how far away a lightning can be seen?

The caravan people : About 3 yojanas, sir!

The 2nd caravan leader: Has any one of you seen a lightning?

The caravan people : None of us has, sir!

The 2nd caravan leader: Does anybody know how far away a thunder can be heard?
The caravan people : About 2 yojanas, sir!

The 2nd caravan leader: Has any one of you heard a thunder?

The caravan people : None of us has, sir!

The 2nd caravan leader: So we can see that it is very likely that those strange people told us a lie!

There is no water ahead of us we have to keep the carried water and watch out!

The 2nd cargo caravan proceeded further; finally they found the deserted 1st cargo caravan with whitely piles of human and animal bones scuttled all over the place. The 2nd caravan leader then realized that those strange people were cannibals who lured those who were not familiar with the way to be their diet. He ordered his men to take good quality cargos from the deserted caravan along with his caravan. His caravan could reach the target town; make a successful trading and go back home safely.

False logics or faulty conclusions or false viewpoints are exactly the same thing. In Buddhism, having false viewpoints or ‘MijchaDhitthi’ is the root of all sin. It is considered the gravest of the sin by itself, although most of the time it sounds harmless and many times it even sounds beneficial. Usually, it is used as the premise to reach a more complex false conclusion which will result in action which will cause a lot of troubles to the doer and the society finally. If we look closely to many of these faulty conclusions, we can see that they are derived from few fundamental false logics or fundamental faulty assumptions, such as:
“Our unique self-awareness is superior to other’s unique self-awareness since we are aware of only ourselves not of others’. Although other people are aware only of themselves they do not have the right to think that they are superior to us like we do to them.”

“Eternal happiness and/or eternal non-existence are some things cocksurely exist. We definitely do the right thing to defend these beliefs defiantly from those who do not believe.”

“The time that we want to reach our spiritual liberation or spiritual salvation is always sometime in the future since someday ‘the future’ will turn to be ‘the present moment’ by its own self.”

“When some ones proclaim ‘For God’s sake!’ or ‘For the Buddha’s sake!’ then justice is on their side.”

“Even though humans are a kind of animals which were born after the earth, humans are the sole owner of this earth who has the right to kill animals and change the natural environment according to their liking without any limit.”

(The reader may be able to figure out many more of these!)
CHAPTER 3  The prime moral of all Bhodisattas – Have gratitude

“The sign of being a good person is to have gratitude.”

Buddha’s word

“Be grateful to everything that sustains our lives, not to only some things or some ones, or else we will be ungrateful to the rest.”

“Actually we owe no thank to any material thing for our survival, but to abstract qualities of other people such as compassion, un-conditioned love, non-avarice, wisdom, gratitude, patience, tolerance, wisdom, and self-sacrifice.”

“We are able to be born as a human today because we have received compassion and unconditioned love most of the time and continually at least from our parents in our past lives. So, it is the duty of us humans to honor our parents especially our mothers even though sometime our parents might not be really so kind to us.”

What I really believe!

“To be more grateful in more things is the fore – sign of to become more intelligent.”

What I have observed!
“We should expect no benefit from helping those who are ungrateful.”

“Those people who do not concern themselves with preserving or protecting the natural environment are either ignorant or ungrateful people, not worthy to make friend with.”

Anonymous

Gratitude is the virtue that will create another important virtue which is ‘contentment’ or ‘Satisfied-with-only-little’ which the Buddha has said that it is the mother of all other virtues, which can be illustrated by a Jataka story as followed:

Figure 3. A fig-tree and a parakeet

Once upon a time there was a flock of parakeets (parrot-like birds) living in a big fig-tree. When the season that there was no fruit in the tree came, all the birds except one moved to other trees where they could find some fruit to eat. That lone bird still lived in that tree and ate the leaves of that tree as
its diet. When the season that that tree bear fruit came, those left-away birds came back to join that lone bird in that tree again. This had happened many times until it caused an interest in the mind of Sakka, the head of angels in Tāvatimsa heaven, who liked to look around what was going on on this earth. He would like to know how much this bird would be steadfast to this tree. So when the season that this tree should bear fruit came he made this tree bear no fruit. All other birds flew away to somewhere else at once but this lone bird still stayed in this tree and ate its leaves. Then Sakka made all the leaves of this tree fall down. The bird still lived in this tree by eating its fresh bark. Then Sakka made all the rest of the tree dried up. Even so, the bird still lived in the tree by eating the dust from the dried-up barks and drinking the water from a nearby stream. Sakka would like to know how this bird thought so he disguised himself as a crane flying down to the tree.

The crane: All other birds have flown away when this tree bear no more fruit, why haven’t you done the same thing?

The parakeet: I owe this tree a lot when it bears fruit. It is like my friend. To leave a helpful friend because he is no more rich is such a thing that I will never do!

Sakka was very pleased once hearing this answer, so he showed the bird his real appearance and said:

Sakka: You are benevolent to this world because you keep friendship to remain to exist! I am the head of the angels in Tavatimsa heaven who can give you anything that you wish. Now, please make a wish whatever you want, and I will make it come true at once!
The parakeet: If that is so, please make this fig-tree return to its normal state and nothing else!

Sakka: As your will!
CHAPTER 4  The strength of all Bhodisattas – Patience and Non-attachment

“The most powerful weapon to destroy the evilness in ourselves is patience.”

The highest goal in Buddhism that we can realize by ourselves once we attain it is Non-attachment.”

Buddhism

In Buddhism, ‘Patience’ is called ‘Khanti’, while Non-attachment is called ‘Upekkha’. These 2 things (virtues) are usually practiced by the Bodhisattas together at the same time as will be illustrated by the following 3 Jataka stories.

1) A buffalo and a monkey

Once upon a time there was a buffalo who liked to stay alone. This buffalo liked to eat grass underneath a tree where there was a monkey living in it. This monkey liked to play or make fun on the head of this buffalo regularly but the buffalo showed no sign of anger and acted as if he did not
care about it. There was also an angel living in this tree that had seen this thing for a long time and wondered why the buffalo did not show any sign of anger and punish the monkey. So one day the angel made himself appear to the buffalo and asked:

The angel: Why have you let the wretch monkey played on your head and made fun of you again and again? Do you like what the monkey does to you?

The buffalo: I do not like what this monkey does to me, but if I punish him, he will be hurt and I will turn to be ‘a bad fierce buffalo’. I would better let some other buffalo else teach him a lesson.

Sometime later this buffalo moved away to eat grass somewhere else. There was another buffalo that was impatient and fierce came to eat the grass there instead. The monkey thought that this new buffalo would be harmless like the previous one so he began to play and make fun on the new buffalo’s head. However, this buffalo was angry and killed the monkey with his horns at once.

2) A patience-preaching ascetic

Once upon a time there was an ascetic who usually taught people about patience. One day a drunkard king and some of his women came near the place where this ascetic lived. Soon, the king fell asleep on the lap of one of his women. Then the rest of the king’s women thought that it was useless to keep surround the king while he was sleeping so they went to see the ascetic to get some moral advice. When the king woke up and saw that all other women did not attend him but they were attending an ascetic instead he was very angry.

The king: Ascetic! What do you teach?
The ascetic: About patience, sir!

The king: What is the meaning of patience?

The ascetic: It means not to be angry with the one who is unkind to us.

The king: Let’s see whether you are worthy to teach this moral!

The king ordered the ascetic to be laid down and beaten several times. Then he asked the ascetic whether he still had patience. The ascetic replied that he still had patience since he did not feel angry with the king at all. The king got angrier and ordered both hands and both feet of the ascetic to be cut off. Then the king asked the ascetic again whether he still had patience. The ascetic replied that he still did not feel angry with the king. The king got furious once heard that, he stampeded on the ascetic’s body and then walked away. Anyway the king did not go very far, he fell down and died almost immediately. One of the king’s servicemen came to the ascetic to ask for an apology:

A king serviceman: Please sir! Don’t be angry with us the people. If you are angry, please be angry only with the king!

The ascetic: The king who has beaten me, cut off my both hands and feet, stampeded on my body, may that king have a long life!

After saying this, the ascetic died too. [Finally, the ascetic was born the Buddha, the king was born Devadatta, and the king serviceman was born Sariputta.]

3) Tēmīya
Once upon a time there was a king who had a baby son named Tēmīya. One day while holding his baby son in his arms, he ordered various death penalties to a group of robbers. The Tēmīya baby got very frightened. He then remembered his past lives; before he was born there he was born in a heaven, before he was born in that heaven he was born in a hell. Before he was born in that hell he was a king and ordered the death penalties to robbers like what his father was doing at that moment. So, Tēmīya baby kept thinking how he could escape from being a king again. There was an angel lived in the umbrella above the king’s throne who knew what the baby thought. It was happened that this angel used to be Tēmīya’s mother before, so the angel made herself appear to the baby and gave the advice that the baby should pretend that he could not see, hear and move his body. If the baby could pretend to be like this to the extreme finally he would be able to
escape from being a king again. From then on Tēmīya baby pretended that he could not see, hear and move, even though he was tested by various kinds of ways to make him cry or move by using hunger, lacking of comfort ability, pleasure, and fear and, finally, when he was sixteen years old, with beauties. The baby did not respond by crying or moving his body at all. Finally the king ordered that Tēmīya be brought out of town and killed to prevent the misfortune that would befall the town. Once Tēmīya was brought out of town he showed the cart driver that he was able to move and speak and turned to be an ascetic. Once the king knew this he and his wife came begging the ascetic to come back to be the king. Tēmīya refused and told the king and his mother what he could remember from his previous lives. That changed the minds of the king, his mother and many other people that joined the king’s company; they would like to be ascetics as well. So the king, the queen, the royal people and part of the people converted to be ascetics under the guidance of Tēmīya. They were later joined by 3 more kings and people from other towns. The place that these ascetics lived extended about 20-30 miles in diameter. Most of the ascetics went to the Brahma world when they died; even most of the cattle that used to be their beast of burden went to sensual-pleasure heavens. [Finally, the king was born king Sudhōdānā, the queen was born queen Māyā, the angel in the umbrella was born Upalawanna Bhikkhunī, the cart driver was born Sārīputta, the rest of the the people were born Buddhists and Tēmīya was born the Gotama (Gautama) summā Buddha.]
CHAPTER 5  The beauty of all Bhodisattas – Compassion and Simplicity

“The far-distant enemy of compassion is hatred,
The close-distant enemy of compassion is passion.”

Buddhism (Abhidhamma)

“What defines beauty is simplicity."

What I believe!

Figure 6. Kuan Im, in the form of the female Bodhisatta of compassion and simplicity
There is a story about an enlightenment of a female monk named ‘Supā’ in Therīgāthā which, I think, is concerned with beauty, passion, compassion and the spiritual liberation. The story is as follows:

There was a young beautiful maiden who was born in a rich Brahmin family in Rājagaha the city of Magatha, in the Buddha’s time. While still in young age she was bored of the layman life and asked the permission from her parents to be ordained as a bhikkhunī (female monk). Once she was ordained as a bhikkhunī she could attain the 3rd level of enlightenment (being an anāgāmī) when only a few days passed. One day she went to the mango grove – temple outside the city to see the Buddha. A womanizer, who only saw her for the first time fell in love with her at once, blocked her way. So the bhikkhunī asked:

Supā bhikkhunī: Son of the gold smith! What did I do wrong with you so that you are blocking my way? A male should not touch a female ascetic!

The womanizer: You are still young and looked very beautiful even though you have shaven your head. What will being an ascetic do any good for you? Please throw away the robe. Let’s have a good time together, in the forest full of flowers.

All trees which were born by pollens give out fragrance all over the forest. The beginning of the rainy season makes life comfortable. Let’s have a good time together, in the forest full of flowers.
All trees bloom at the top of branches, sway when touched by the wind, giving out the mourning sound. How do these things give you pleasure if you enter the forest alone?

Big forest is resided by many beasts, many fierce bull elephants and female elephants, lonely, and frightful. You do not have any company. Do you still want to enter it?

You are so beautiful that no one else can be compared with. You wander alone like a gold doll which is made by a skillful craftsman. If you obey me you will be made beautiful by fine smooth cloth from Kāsi county like an angel in Jitaraladā garden.

Oh you, whose eyes look sad like those of Kinarīs! I will allow myself to be under your power if we can be together in the forest since there is no other animal more lovely than you, my darling!

If you believe me, you will be happy. Come on! Let’s be married. You will live in the wind-proof castle. There will be many maids taking good care of you. You will be dressed with Kāsi cloths, wear garland, sprinkler yourself with perfume and good smell powder. I will also make
jewelries from gold, diamond and pearl for you.

Please ascend to the silk bed which is very valuable, beautiful, covered with long-haired pelt, as soft as cotton, covered again with a clean-washed cloth, decorated with fragrance sandal wood.

A lotus which ascends above the water surface but its beauty lacks of appreciation from any human is a pity like your virgin body which will get old without any appreciation from anybody.

Supā bhikkhunī: In my prone-to-be-rotten body which you think is beautiful, which is the part that you think the most attractive?

The womanizer: It is your eyes! My darling. Your eyes are like those of a young deer, like those of Kinarīs who live between mountains. When I see your eyes the love of you in my heart ignites.

Because seeing your eyes which are like the best lotus and your beautiful face and your golden body, my lust and crave is aggravated.

Oh you who have sad-looked eyes like those of Kinarīs!, even though I go to a faraway place I will still think of your innocent-looking eyes with long eyelashes, because for me nothing else is more lovely than your eyes.
Supā Bhikkunī saw that the womanizer really crazed about her body so she tried to make him return to his normal consciousness of what is right and what is wrong.

Supā bhikkunī: You want me who is a daughter of the Buddha is like you want to walk on the place that there is no path, want to get the moon to be your toy, want to leap to the summit of the Himalaya mountain.

Because in this world or even in heaven I no more have any lust or sexual passion. I no more know what sexual passion is like, because I have eradicated it with the (3rd level of) enlightenment.

I have removed all sexual passion from myself like removing all burning charcoal from a stove, or removing a poison-filled vessel from a fire. I no more know what sexual passion is like, because I have eradicated it with the (3rd level of) enlightenment.

Any woman who does not have any insight of her own body or never meets the Buddha, please make a court with that woman. You will only make yourself in trouble if you try to court Supā bhikkunī who has already seen the truth.

Since my consciousness is unshaken whether in receiving a scold or a bow, happiness or suffering. Because I know that all conditioned things are ugly, not beautiful, my mind does not attach to any kind of feeling.
I am a disciple of the Buddha who walks with knowledge which is the 8-factored path, having pulled out all arrow heads, no taint, pleased only with a vacant hut.

A picture beautifully drawn by an attentive drawer or a wooden picture or a palm-leafed picture which is tied with thread, attached (to the wall) by a nail (a kind of venetian blind-style hanging picture) showing various figures of dancers, as I have seen, will be piece-wisely scattered once the nail and the thread are pulled out. So why should we attach to the picture in that drawing?

This body is comparable to that picture. If there is no piecewise detail (organ), it cannot exist. Why should we attach to this body?

Even though Supā bhikkhunī had said this much, that lust and passion-filled womanizer did not let her go yet. So she continued saying with a stronger tone:

Supā bhikkhunī: (Some) People look at human figures in a wall-painting drawn by drawers and, forget what they really are, attach strongly to those figures as they are really humans. This is very absurd!

Look! Blind man!, you still approach the essence-less body, like an elusive mirage, like a golden tree in your dream, like the trick of a trickster and regard it as real!
Still that madly-in-love womanizer did not let her go. Out of compassion, Supā bhikkhunī pulled out one of her eye ball handing it to the womanizer:

Supā bhikkhunī: Please take this eye ball! I give it to you!

The womanizer: I - YAAA!!! ... Please forget all the nonsense I have just said! May you be all right.

This forest is scary! I have to leave now!

The womanizer’s lust and passion toward the bhikkhunī completely disappeared at once; he got frightened and fled away immediately. Supā bhikkhunī was able to proceed to the mango-grove temple and meet the Buddha finally. Upon meeting the Buddha her plucked-out eye returned to the normal condition suddenly, causing the blissfulness to fill up her body. The Buddha, not letting a good chance to go away, made use of that moment to tell her some toward-arhantship insight. She attained the full enlightenment with skill of answering dhamma questions.

I think the act of sacrificing herself, out of compassion; to help make a layman return to his consciousness of what is right - what is wrong helped Supā bikkhunī to reduce the period of time of suffering in the samsāra tremendously, since some anāgāmi take several kappas to be able to be arahants.

“Those who give are always given.”

Conventional wisdom
ONLY THROUGH SIMPLE LIFE THAT WE CAN FIND THE NOBLEST MEANING OF LIFE

The Bodhisattas’ way of life, in their last lives, after they renounced all worldly wealth and comfortable to seek for the noblest truth of life is worth noticing. For our Gautama summa Buddha this period of time was 6 years, while usually for other summa Buddhas, this period of time was 10 months maximum, with the minimum of 7 days. During this period, all Bodhisattas live in the simplest way of living but not the comfortable way of living though, that is, as a destitute beggar who have to ask for food from somebody every time when want to eat; dressed in rags, bare feet, no money, no house, no family, no relative. All Bhodhisattas eat simple vegetarian food as the meal before the enlightenment*, sit under a tree on a pile of grass while attaining their enlightenment. After the enlightenment becoming summa Buddhas, they still keep on living with this way of living which is then established to be the way of living of all Buddhist monks also. (*All summa Buddha eat meat as the last meal before entering the extinguishment of their unique self-awareness for good.)

Nowadays, even monks, it is difficult to live in this life-style way of living. However I think that we, laypeople, should not appreciate the high-technology way of life too much if we still want to have the enlightenment (the spiritual liberation). We should gradually try to regain the simple, self-dependent way of living as much as possible according to one’s own condition. If we cannot do much to change our way of high-technology-dependent way of living, at least we should not attach to it.**

“Simple way of living brings about peaceful living.

Peaceful living brings about clear insight of living.

Clear insight of living brings about our spiritual liberation.”

Anonymous

(** All the Bodhisattas choose to be born to be summa Buddhas on the planets that the level of technology at that time are not very high or complicated – notice from the vehicles they use for their renunciations.)
“Those who have lived for 100 years but have not exerted any effort are inferior to those who live only for one day but use their effort (to end their suffering).”

Dhammapada

“Even gods cannot oppose human effort.”

Buddhism

“Effort (to end our suffering) should be made today. Who can bargain with the King of Death who has a large number of agents? Those who make an effort day and night to end their suffering are called the fortunate ones even though their lives may last only for one night.”

Bhattekarati sutta

“To be able to exert effort is the thing that makes human life better than that of a god. That’s why all Bodhisattas prefer to be born human than being born in heaven.”

Buddhism
The relentless search for truth and the workaholic behavior of a Bhodisatta is best illustrated by the life of prince Siddhartha, who once enlightened became the Gautama Buddha. He left all his wealth and family while he was still young, healthy, wealthy, and being the winner in every aspect. Once ordained as an ascetic, he could obtain the highest knowledge of the mind manipulation from Ārāra and Utaka the state of being in the Nothingness consciousness and Neither-have-perception-nor-do-no-have-perception consciousness respectively which were respected as the standard ultimate achievement of an ascetic possible at that time in a short period of time, but he was not satisfied with that. So he turned to the extreme asceticism like a Jain monk for almost 6 years such as went naked, lived reclusively-avoid meeting people, stayed in sunlight during daytime in hot season – went to soak himself in a pond during the night in the cold season, slept on the ground - sometimes in a
graveyard, reduced the amount of begging food to be only one palmful of food in 2-3 days. Even that after practicing these things for almost 6 years when he felt that his mind get nowhere near the enlightenment he began to practice self-mortification which was even harsher than those Jain practices, such as reduced the amount of food to only a few grains of rice in 2-3 days, tried not to breath, stayed only in standing or sitting position, - never lean his back against something or laid down on the floor, etc. Finally, he thought that the maximum of the extreme asceticism would never be more than what he had practiced which did not brought about any enlightenment, so extreme asceticism must be the wrong way to reach the enlightenment. Anyway, after he returned to nourish himself to be in the decent health, the day that he attained the enlightenment, after finish eating the rice-milk cookies given to him by Sujātā, once he had sat down on a pile of grass he had to make a vow that if he did not attain the enlightenment he would not raise up from that sitting even if his fresh and blood would dry up; so that was why he could attain the summa Buddha hood on that day.

While the Buddha was living, he usually praised ‘having effort’ to be the highest moral that monks should always have. For example form Gosinghasāravatana Sutta, a group of top arahants discussed what would make the forest beautiful. Anurudha said that because there were monks that had divine eyes which could see thousands of earths and heavens, Punnamantānīputta said that because there were monks that could remember and cite a lot of suttas, Mahākassapa said that because they were monks that took vow to practice austerity, Mogallāna said that because they were monks that knew and discussed Abhidhamma, Sāriputta said that because there were monks that could manipulate their minds to be as what they wanted. Those arahants then went to see the Buddha to give a comment on
their views. The Buddha said that all of their views were subjectively correct; and for the Buddha himself the forest was beautiful because there were monks that took a vow that “If I do not reach the enlightenment I will never raise up from this sitting even if my fresh and blood would dry up.”

The only person that the Buddha exchanged his robe with and praised often times in the aggregations of monks that had the same mental ability as Him was Mahākassapa who took a vow to practice 10 austerities all his life. In a viewpoint, this is an evidence that the Buddha praised ‘having effort’ very highly. (Mahākassapa was ordained by the Buddha when he was 20 years old. He attained the full enlightenment 7 days after that. He died at age 120. During his monk’s life, he always ate food from his own begging, never accepted the invitation to eat at a house, ate once a day, bare feet, never changed his robe, never stayed in any monastery, never laid down on the floor, never leant his back against anything.)

The first 20 years after his enlightenment, the Buddha wandered around from place to place. Some time he spent the 3-month camping period under a tree. For his last 25 years, however, there is no evidence that he stayed somewhere else beside Jetavanna monastery and Bhupphārām monastery in Sāvatthī which were built by 2 of the wealthiest people in that city. Even though those 2 monasteries had the best facilities possible to accommodate monk’s life, the Buddha still lived in monkish austerity as was noticed by Pasendi, the king of Kosala (which had Sāvatthī as the city) in Dhammajedi sutra, shortly before both of them died (Pasendi first, a few months after that - the Buddha).
Lastly on his dying bed, the Buddha’s warning to us is to work out our spiritual liberation with diligence. So it is ‘to have effort’ that can be said to be one of the essences of Buddhism.

“With effort one can escape from suffering.”

The last Buddha’s teaching
CHAPTER 7 EVER NON-VIOLENCE

“One thing that those who want to be the spiritual leaders must not do is to use force to win people either explicitly or implicitly. ”

“The real and only power that the spiritual leader has over his/her followers is the appreciation that the followers have toward that leader. So the power of that spiritual leader will be secured if that appreciation is based on the true and righteous things. ”

So using power to win some people will destroy the power of that spiritual leader eventually.

Therefore the real spiritual leaders never use power, so they are never interested in having power or deal with violence. ”

Anonymous

“What is the cause of violence?

Patriotism is the cause of violence.

Nationalism is the cause of violence.

Racism is the cause of violence.

Military - ism is the cause of violence.

Allowing people to own weapons (sharp point-tipped knives) is the cause of violence.

Inherited social classes are the cause of violence.

Sexual discrimination is the cause of violence.
Greed and selfishness is the cause of violence.
Hatred is the cause of violence.
Foolishness is the cause of violence.
Unforgiving is the cause of violence.
Impatience and lack of sympathy is the cause of violence.
An unjust law is the cause of violence.
Double standard is the cause of violence.
Do not give out justice is the cause of violence.
Do not respect the already-agreed rules is the cause of violence.
Dictatorship is the cause of violence.
Taking advantage of other people is the cause of violence.
Want to be the champion in a contest is the cause of violence.
Try to stand on the heads of all the people is the cause of violence.
Children do not respect their parents is the cause of violence.
Parents do not love and take good care of their children is the cause of violence.
Respect other people more than our parents is the cause of violence.
Wanting people to respect us more than their own parents is the cause of violence.
Think that our unique - self awareness is superior to others’ is the cause of violence.
Think that somebody’s unique self - awareness is superior to ours is the cause of violence.

The reader is likely to be able to figure out many more than this!
“Violent people praise violent people; blame nonviolent people. Nonviolent people praise nonviolent people blame violent people.

We will know the people by the people they praise or blame and, vice versa, by the people those praise them or blame them.”

“Victories gained by using force whether conceitedly or modestly do not last long. Victories gained by the honesty and virtue last much longer.”

Anonymous

There are many causes of violence. The first one [which is directly concern the political situation in Thailand (May 2104)] is the rulers or the judges are not justice as illustrated in the Bharu king jataka story as follows:

**Bharu king**

![Figure 9. A big tree and the sea](image)

Once there was a country named Bharu situated near the snow-covered forest near the foot of the Himalayan Mountains. When the winter came a group of 500 hermits came out of the forest to gather under a big tree in the north of the city while another group of 500 hermits gathered under a
big tree in the south of the city. This had happened for many years until one day the big tree in the south of the city withered. The group of the hermits that used to camp under it, which happened to be the first group that arrived that time changed to camp under the big tree in the north of the city instead. When the group of hermits who used to camp under the tree in the north in the previous years arrived, there were heated arguments between both groups about which group should own the tree. Both groups went to see the king asking for his judgment. The king sentenced that the group of the hermits who arrived first that time should own it. Then the head of the loser group used his divine sight capability to notice a chariot body worthy only for a turning-wheel monarch buried near that place and gave it to the king as a bribe to make him reverse his judgment. He king received the bribe and made a new judgment that both of the groups could share the tree in the north. Then the head of the former winner group used his divine sight capability also, to notice a pair of wheels that belonged to the said chariot and gave to the king as a bribe to make the king reverse his judgment one more time. The king accepted the bribe and reversed his judgment again that only the first group who arrived first at the north tree owned it. The result was that there was a big quarrel and hand-to-hand fighting between the hermits of these 2 groups. Finally all the hermits felt sorry and guilty, and returned to the forest. The devas (angels) were very displeased with what the king had done; they made a big flood that sunk the entire country into the sea.

The teaching of this story, as I think, is that “the unjust ruler causes disaster to the whole country”.
Sometimes if we realize that it is natural that some people have some inborn bad behaviors which they cannot realize themselves that those cause troubles to other people may help prevent us from being too angry with them and resorting to violent measure as the following Jataka story:

**A fox who spoils a hermits’ well**

Once upon a time, near Benares, there was a head hermit who had a lot of disciples. There was a fox that liked to urine and excrete into the well that the hermits used. Finally the hermits surrounded and caught this fox and brought it to the head hermit.

The head hermit: Why have you polluted the water in the well with your urine and excrement? You have made us a lot of troubles.

The fox: Please do not be angry. It is the tradition of us, foxes, to urine and excrete into the wells from which we drink.

The head hermit: I don’t know what is really your tradition, what is not. But you have caused a lot of trouble to us; don’t stay around here anymore!

The fox was then released, but it left that area and lived somewhere else all the rest of its life.

There is another Jataka story about tolerating the injustice until the unjust people who cause detriment to the public receive their karma as follows.
A righteously-teaching angel and a wrongfully-teaching angel

Once there were 2 angels in Tāvātimsa heaven who taught the people oppositely. The first angel was called the righteously-teaching angel since he taught some things which were considered moral at that time (i.e. respect the elders, be humble, nonviolence, etc.). The other angel was called the wrongfully-teaching angel since he taught some things which were considered immoral at that time (i.e. pay respect to those who powerful or influential first even though they are younger, showing off our pride and dignity, use force to subdue injustice, etc.) Once in a full moon night their chariots met head to head in a narrow passage way somewhere in the sky.

The righteously-teaching angel: Please give a way for me first! I am more senior than you and I teach the things that were considered righteous which have been in this world before the things that you teach which were considered unrighteous before and have appeared in this world later.

The wrongfully-teaching angel: It is you that should yield the way for me first! The things you teach are considered soft. The things I teach are considered harder. Nobody use softer things to beat harder things; they use harder things to beat softer things. So, let’s have a fight to decide who should yield the way first.
The righteously-teaching angel: It is unrighteous to make a fight because of this so I let you win.

I will give you the way first!

But when the righteously-teaching angel turned his chariot around to give way, the wrongfully-teaching angel fell off his chariot with his head downward to the ground saying repeatedly “I want to fight but I don’t have a chance!”.

There is another example story which shows that patience, forgiving and return bad with good sometime gets rid of using violence to solve the problem. The story is as follows:

**A hermit, a monkey and a turtle**

![Figure 10. A hermit, a monkey and a turtle](image)

Once upon a time there was a hermit who lived near a river in the forest. There was a monkey who, often times, came to annoy and make fun of the hermit with many nasty behaviors, but the hermit kept calm. One day a turtle came from the river to lie still on the bank, opening its mouth, bathing itself in the sun. The monkey, with its nasty behavior, put its penis into the turtle’s mouth. The turtle, then, shut its mouth tightly, gripping the monkey’s penis. The monkey felt a lot of pain.
It could not think of any method to make the turtle let loose of its penis, other than asking the hermit for help. So it carried the turtle to the hermit.

The hermit: Well! Monkey, where have you got this treasure!?

The monkey: Please help me Hermit! I am a foolish monkey. I have touched the thing that I should not have touched. Please help let me out of this suffering. If I am released from this suffering, I will not come to annoy you anymore!

The hermit: All turtles are descendants of Kassapa clan; all monkeys are descendants of Kondanya clan. Turtle! Please release this monkey! Maybe you have done some bad thing in the past that’s why the monkey have put his penis into your mouth.

Once the hermit said this the turtle released the monkey. The monkey thanked the hermit and left, and never came back to let the hermit see him from then on.

[This story also teaches that “one should not put his penis into the mouth of a living turtle”!]
“Our arch-enemies are always our own selves, since the only person who has hindered our spiritual liberation all along for eons is our own selves.”

“If we think that our unique self-awareness is superior to that of other people then we will be self-deluded and ego-maniac.

If we think that somebody’s unique self-awareness is superior to ours then we will be slave-like people, will not make ourselves our ultimate spiritual refuges and will never attain our spiritual liberation.”

Anonymous

“Do not think that we are special from other people since we will turn to be ego-maniac people.

Do not think that we are inferior to other people since there is no benevolence to look down upon our own selves.

Do not think that we are equal to other people since some idiotic but very influential people think that to think that we are equal to them is to commit a blasphemy.

Then what should we think?”
(My opinion is) We should think that all our unique self-awareness is the same in the sense that it knows each of our thought and feeling individually not of others', nobody can get away from the law of karma and what we can obtain the most about our spirituality is to obtain the spiritual liberation which is only 'we' that can give to our selves, here and now if we wish (or if you will).

This may be the last book that I have ever written, so I would like to take this chance here to use this whole chapter to stress on this sole insight, "We should not think that we are special from other people (including animals) since other people can think the same as this.", which has turned myself from a self-deluded idiotic loser to a decent considerate somewhat-positive-thinking person. It is a natural thing that once you make even a slight advance in your spirituality you will recognize your former false (biased) attitudes, thoughts, behaviors, etc. including many that belong to those around you. When you read some same old stories in some religious books that you used to read before, it is likely that you will obtain more spiritual insight than you previously did. I have picked up here 3 Jataka stories which I think, clearly illustrate the bad result of having the attitude "I am special from other people since other people cannot think that they are special from other people else." They are

A group of holy-less hermits and a monkey

Once upon the time the Bodhisatta was a hermit who lived in a hut in a forest. Nearby there was a group of good- for-nothing hermits who did not practice any mind training but wasted time by talking
nonsense jokes and playing with silly things. There was a monkey living in that area also. Often times that monkey danced and made many funny things to entertain those hermits. One day those hermits left the forest to live in the area where the people lived. The monkey felt lonely so it went to the Bodhisatta’s hut, dancing and making many mocking gestures hoping to please the Bodhisatta. However, the Bodhisatta gradually trained that monkey to have polite manners like a human. Some time later that group of hermits came back. They wanted the monkey to entertain them again so they called the monkey. This time the monkey appeared but with the polite manner.

The hermits: You used to please us a lot with your manner, but your manner right now does not please us at all. Why don’t you dance and make some funny things like before?

The monkey: I have been trained to be able to do the transcendental meditation by a learned hermit. Don’t expect me to act as before!

The hermits: It is impossible! You are an animal! How can you achieve the transcendental meditation? If seeds are sowed into a rocky ground, those seeds will never grow to become trees. You are an animal; you can never achieve such thing!

It is left arbitrary to figure out the moral that this story teaches. I think that it shows the different how the Bodhisatta and a group of holy-less hermits treated an animal. The Bodhisatta respected the animal’s soul as important as a human soul and he helped make it progress, while the holy-less hermits treated the animal soul disdainfully as much inferior to their souls without any idea to help
improve it. The reply that the monkey answered to the hermits was only an exaggerated achievement that the animal proudly said to its non-progressive old friends.

**A wandering ascetic killed by a goat**

![An ascetic and a goat](image)

*Figure 11. An ascetic and a goat*

Once upon a time the Bodhisatta was a merchant. One day he saw a wandering ascetic who was wearing a piece of tiger’s skin and carrying some of his belongings standing with his hands raised in the gesture of receiving a bow. At some distant in front of him (the ascetic) there was a goat knelt its front legs down with its face pointed downward to the ground and its horns pointed toward the ascetic.

The merchant: Be careful, Sir! It looks like that animal is going to ram you with its horns!

The ascetic: Don’t worry, my man! It is just paying me homage. It is quite a clever animal, knowing that I am a holy person.
Suddenly the goat charged into the ascetic. Its horns hit the ascetic’s legs. The ascetic fell down; all his belongings shatteringly broken. The ascetic cried mournfully before dying:

The ascetic:  *Those who foolishly praise the ones that should not be praised, worship the ones that should not be worshipped will receive the reward from those ones as I have received from the goat.*

I think that if the ascetic had had less sense of self-importance, he should have been able to notice the goat’s bad intention to harm him as the merchant did.

**A crow and a peacock**

*Figure 12. A crow and a peacock*

Once upon a time there was a country named Pāveru where no birds existed. One day a caravan of merchants from a different country arrived to the city of Pāveru. Along with many kinds of goods the merchants brought along a crow confined in a cage with them. The people of Pāveru thought that the bird was very beautiful and gave a beautiful noise. So they bought the crow from the
merchants with a high price and put it in a very valuable cage. Sometime later the merchants brought a well-trained peacock that could sing at the snap of the fingers and dance at the clap of the hands along with them. The people of Pāveru thought that the peacock was much more beautiful and interesting than the crow that they had previously bought. So they bought the peacock and put it in a more valuable cage. From then on, they did not pay any attention to the crow but to the peacock only.

I think that there are at least 2 morals taught by this story. The first moral is we will never be sure whether what we know is ultimately right or the best of knowledge, so we should not attach to any knowledge even though we might realize that knowledge by our own selves. The second moral is that we should never think that we are superior to all other people in every aspect, because in nature there is no such person or thing (i.e. there are many kinds of birds that can be considered much more beautiful or better than the peacock, etc.).
CHAPTER 9  FETTERS

“Any thing, whether concrete or abstract, which exists, has some influence on all other things, both concrete and abstract, those exist.’

All humans on this planet have already known this fact!

“So when we make a fart everybody on this planet would smell it more or less.

That’s why Pythagoras said that ‘eating bean is a sin’.

Another more than 2000 year old dilemma is solved finally!

Figure 13. 3 levels of fetters according to Abhidhamma

The word ‘Fetters’ used here is translated from a Pali word, ‘Samyojanani’. It is the fetters or chains that tie all world creatures to circulate around the samsara or the endless circle of be born, die
and reborn. According to the Tripitaka, ‘fetters’ are enumerated to be 10 things but with some
difference between that which are stated in the Sutras and that which are stated in the Abhidhamma.
Even though they are equivalently the same, I have found out that they way they are enumerated in
the Abhidhamma is more easily to be analyzed according to my interest here, so it is used here, as
illustrated in figure 13. on the previous page. Here are the 10 fetters:

1) Regarding the body as ‘Self’ (Sakkāyadhitthi) or ‘egomaniac’ or ‘arrogance’ or ‘haughtiness’

2) Miserliness (Machjhariya) which when analyzed from the Pali language root, this word means
‘may this specialty belongs to me only!’. According to Buddhism, there are 5 things that cause
miserliness which are: (1) wealth (including beauties), (2) relatives (do not want people of
lower caste to join their family as their relatives), (3) beauty of skin or fame (the feeling ‘may I
be the most beautiful or receive the most attention from the people’), (4) Place of living (Do
not want anybody else – except our spouse or children or very closed relative to join the place
that we live), and (5) knowledge.

3) Jealousy [We can easily see that ‘miserliness’ is like a disease, while ‘jealousy’ is like the
sickness caused by that disease. So anyone who can get rid of miserliness can also get rid of
jealousy, and anyone who can get rid of both can get rid of being egomaniac or arrogance. So
these first 3 fetters come together and go away together. Those who can get rid of these 3
fetters are said to be ‘the stream enterer’ (Sotapanna), said to have attained the 1st level of
enlightenment, will not be born as hell creatures, hungry ghosts, phantoms or animals any
more; will be born again as humans or divine beings no more than 7 times and then get the full enlightenment and extinguish.]

4) Attachment to sensual pleasure (Kāmarāga) [In Buddhism the ultimatum of sensual pleasure is sexual pleasure.]

5) Displeasure (Patigha) [Displeasure occurs when we face painful sensual feeling or our sensual pleasure is stopped or interrupted suddenly. So these 2 fetters, ‘attachment to sensual pleasure’ and ‘displeasure’ come together and if they would go away, they would go away together. These 2 fetters are more difficult to be gotten rid of than the first 3 fetters. Those who have experienced a flash of enlightenment, already being stream-enterers, need to experience it 2 more times to attain the 3rd level of the enlightenment or ‘anāgāmī to be able to get rid of these 2 fetters. Anāgāmī will no more enjoy any kind of sexual activities since they cannot feel any kind of sensual pleasure however fine it is. But, instead, they enjoy ‘blissfulness’ which overpowers the sensual pleasure and displeasure. Those who died as anāgāmī will not be born in this world anymore (as humans or angels) but will be born as divine beings in ‘Sutthāvās’ (the Pure abodes) and will attain the full enlightenment and extinguish there.

These first 5 fetters are called low level fetters (Utambhāgiya Samyojanani), the next 5 fetters are called high level fetters (Orambhāgiya Samyojanani)

6) Feeling of Self-importance (Māna) It is difficult not to think that we are some important person since even some of those who attained the 3rd level of enlightenment still attached to this feeling strongly (The good example is king Mahānāma, the last king of Sakya clan) I
think if we keep remind our own self every time when our feeling of self-important arises that “Even though our self-awareness is unique we are not special from other people, since other people’s self awareness is also unique and they can think the same thing.”, then we should be able to check our feeling of self-importance more or less.

7) Attachment to viewpoint - Any viewpoint, however good or correct we might think it is (i.e. the thinking that is used to check the feeling of self-important as said above, etc.), is not worthy to be attached to. For example if someone disagrees with the said thinking about checking the feeling of self-importance, we should not feel displeased with that person.

8) Keep wondering about Meta physics topics – The good example is the wondering that whether the eternal extinguishment of our unique self-awareness really exist or not.

9) Attachment to existence (Bhava rāga) – want our unique self-awareness to be exist - non exist alternatively forever.

10) Do not have full consciousness of the present moment (in this case is specially called ‘Avijja’)

I think, considering the attainment of the state of mind of a fully enlightened person, these last 5 fetters are like 5 sticks that are piled up forming a circular cone shape; each with one end touching the ground, the other end touching other sticks. If any 3 out of these 5 sticks are taken off, the whole pile would fall down, which means that person attains the full enlightenment. The important point that has to be kept in mind is that this can never be achieved if that person still has the lower 5 fetters.
In overall view we can see that all fetters relate to one another. The top fetters which in figure 13. are in the red area cause the lower fetters in the pink area, and the fetters in the pink area cause still lower lever fetters in the white area. Usually, we all agree that 2 of the lowest 3 fetters (Jealousy and Miserliness) are evil but our tradition, compulsory education and mass media has kept on promoting at least 3 out of 5 top fetters (i.e. Attachment to existence, Attachment to viewpoints, and the Feeling of Self-importance) all the time and for a long time. (For whose benefit!?) So, I think it is impossible to attain enlightenment by following the social norms nowadays; we have to depend on ourselves!

“If the (spiritual) ruler of the society who has the most power and respect from the people is not justice or let injustice prevail that society (country) again and again then that (spiritual) ruler is destroying him (her)self, but the thing that will be completely destroyed before that ruler is that society (country).”

The sad fact that is happening in Thailand (May 2014)!
CHAPTER 10  PRESENT DAY WORLD PROBLEMS AND THE BODHISATTAS

“If all the people on this planet think that their unique self-awareness is special from that of other people, then this planet will be a hell.

If most of the people on this planet think that their unique self-awareness is special from that of other people, then there will be a lot of crises on this planet.

If some of the people on this planet think that their unique self-awareness is special from that of other people, then there still will be a lot of crises on this planet if some of those people are influential people.

However, if all of those influential people who think that their unique self-awareness is special from that of other people change their mind to think that their unique self-awareness is not special from that of other people then all the crises on this planet will be solved.

“True religious teachings do not support greed, injustice among people, between humans and animals, and between humans and the environment, patriotism, pride, competitions, the improvable eternal happiness in heaven or the eternal non-existence of our unique self-awareness; but support contentment with little belonging, social justice, respecting animals’ lives and preserving the environment, peace, humbleness, friendship, and the provable spiritual liberation in the present moment.”

This is what I believe!
Conclusion of the Bodhisatta’s behaviors from Jataka stories

1. Respect his mother more than any other person (either human or divine), not take refuge in God

2. Believe in his own effort not the destiny, industrious

3. Have stronger self-awareness than other people, observant, not easily lured by beauties or luxury or praise

4. Always speak the truth, do not hide his guilt

5. Have wisdom to see the interconnectedness of everything, have solid commonsense

6. Believe in the existence of the samsara, not greedy, not arrogant, always search for the salvation

7. Like to give and help those in distress, sometime make a self-sacrifice to help many people

8. Not attach too much in sensual pleasure, appreciate ascetic life, if stay a householder usually have only 1 wife (not always … Aham!)

9. Always praise gratitude, respect parents, teachers, those who have previously done beneficial things (without wanting anything in return)

10. Kindness to all humans and animals, do not hurt or take advantage of them

I think some of these behaviors can be adopted by many of us without much difficulty which should help ourselves to attain the spiritual salvation and help the society also the planet out of many happening critical crises.
Type of Bodhisattas

I think to be decently good enough to live our lives and be a good member of the society in which we live, there are 4 types of people to be considered, which are those, who:

1) Do not cause problems to themselves and do not cause problems to the society,
2) Do not cause problems to themselves but cause problems to the society,
3) Cause problems to themselves but do not cause problems to the society,
4) Cause problems to themselves and cause problems to the society.

The 1st type above is, of course, the ideal type. But I believe that, nowadays, many people do not feel guilty to adopt the 2nd type since they do not have much choice or do not have enough time to analyze the bad results that will return to them. The 4th type is obviously the worst, anyway, in real life, there are always many of this type in the society.

To ascend to the league of spiritually heroic/heroine-like people, there are 4 more types of people to be considered, which are those, who:

1) Try to enlighten themselves also try to enlighten the society,
2) Try to enlighten themselves only, do not try to enlightened the society,
3) Do not try to enlighten themselves, but try to enlighten the society,
4) Do not try to enlighten themselves, do not try enlighten the society.

The 1st type above is, of course, the most appreciable. The 2nd type is still OK. But the 3rd type tends to be problematic. If we are not enlightened or do not have any spiritual progress toward the
enlightenment, how can we will be certain that we are teaching the right way toward enlightenment to
other people? I think, what usually happens is this type of people tries to stuff the brains of those who
listen to them with their own religious blind faiths which will cause a lot of troubles finally. The
people of the 4th type are ambiguous; they are not necessarily bad people. They can be decently good-
minded people.

Of those who want to enlighten themselves as well as the society, I think, can still be divided into
4 types which are:

1) Those who are willing to sacrifice themselves for their own enlightenment as well as for the
   society,
2) Those who are willing to sacrifice themselves for their own enlightenment only, not for the
   society,
3) Those who are willing to sacrifice themselves for the society, not for themselves,
4) Those who are not willing to sacrifice themselves either for their own enlightenment or for the
   society.

Even though all of those 4 types above should be considered ‘pass’ to be appreciable people, the
1st type is certainly the most heroic/heroine-like, but, in real life, how many can we find the people of
this type? The 2nd type sounds very reasonable to me. The 3rd type sounds a bit stupid to me. The 4th
type is the type that I would choose if I had to be one of them (those spiritual heroes/heroines) but I
wonder is it still possible nowadays to attain the enlightenment without any self-sacrifice?
Test yourself (Gentlemen Only!)

(The picture of some Chinese girl from the Internet)

Once the reader sees the woman in this picture, does the reader feel any kind of sexual attraction?

If the reader does not feel any kind of sexual attraction at all then the reader is quite a lot more spiritually advanced than the writer!

(This is the reason why the writer never wants to be a Bodhisatta!)
Epilogue

My spiritual knowledge and viewpoints is all that I have put in the 10 books (7-in Thai, 3- in English) which this one is the last one. I might make some edition in any book occasionally in the future since there are still some wording, grammatical and factual errors in every book that I have written. There are many websites where I have taken some information or some pictures and do not quote them or quote them not properly (perfectly), so I have to apologize all of them here. There are also many misspelled Pali words. Anyway I do not want the reader to remember those Pali words, only want to let the reader know that the corresponding knowledge is from Buddhism not from my initiative. Right now I feel like a toothpaste-tube that the tooth paste in it has been squeezed out completely. I might write some book again sometime in the future but should not be in the near future.

Sincerely Yours

Wirun Punpocha

May 8, 2014